A SERMON

PREACHED at the

CATHEDRAL CHURCH

OF

WORCESTER,

On *Thurſday* the 9th of *October*, 1746;

Being the Day appointed for a Public THANKSGIVING to Almighty GOD for the Suppreſſion of the late UNNATURAL REBELLION, and Deliverance of theſe Kingdoms from the Calamities of *Inteſtine* WAR.

By the Right Reverend

ISAAC, *Lord Biſhop of* WORCESTER.

Publiſhed at the Requeſt of the Right Worſhipful the MAYOR and CORPORATION, and other Principal CITIZENS.

The THIRD EDITION.

With a *new Preface*, occaſioned by ſome FACTS, that have ariſen *ſince* the former Publication; particularly the *late* Edicts and Proceedings againſt the *Proteſtants* in *France*.

LONDON:

Printed by H. WOODFALL, in *Paternoſter-Row*. 1750.

[Price Six-pence.]

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MVSEVM BRITANNICVM

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PREFACE

TO THE

THIRD EDITION,

Occaſioned by ſome FACTS *that have ariſen ſince the former Publication; particularly the late Edicts and Proceedings againſt the* Proteſtants *in* France.

WHETHER it proceeds from a continual Succeſſion of new Ideas, or mere Inattention and natural Forgetfulneſs; the Fact is certain, that Impreſſions made by paſt Dangers, tho' juſtly formidable while preſent, ſoon wear out of the Minds, even of the Spectators themſelves. It muſt therefore appear leſs wonderful, that the unchriſtian and inhuman Executions perpetrated in the bloody Reign of Queen *Mary* affect the preſent Age ſo little, tho' Popery be ſtill animated by the ſame mercileſs Spirit: When the Terrors which our Fathers ſuffered (of which many living Witneſſes remain) from the Efforts of the ſame cruel Superſtition, immediately before the late happy and glorious *Revolution*, are very much forgot or diſregarded. To ſuch a Degree is this great Deliverance forgot or diſregarded, that even *Proteſtants*, in pretence at leaſt and who aſ-

a ſume

ſume the Name of Friends to Liberty, diſpute the Neceſſity and Utility of that important and merciful Event; of which alſo the People in general appear but too inſenſible.

Is it not then to be feared that the more recent Alarms, occaſioned by a wicked Rebellion in the Year 1715, have loſt much of their Force and Influence, both as to pious Gratitude and prudent Precaution? Happy will it be for this Proteſtant Kingdom, and for the Proteſtant Intereſt in general, if a much later Deliverance be not ſoon buried as deep in Oblivion as many other inſtructive Events; and the Year 1745, conſidered with very little more Attention than the moſt diſtant and unintereſting Occurrence in *Britiſh* Hiſtory; tho' we ourſelves with great Concern beheld our Country and its well-framed Conſtitution threatened with total Ruin by an impious Rebellion, which, elated with repeated Succeſs, advanced into the Centre of the Kingdom, and ſtruck the Capital itſelf with no ſmall Terror!

To create *deeper* and more *laſting* Impreſſions both of this Danger and Deliverance, public Authority, with great Piety and Wiſdom, appointed a ſolemn and public Acknowledgment of the divine Protection. With the *ſame* View this plain Diſcourſe was then preached, and is now again reprinted; which, it is hoped, will appear not altogether improper or uſeleſs, eſpecially as ſeveral Events have *ſince* occurred, con-

firming the Positions therein contained. But whether this Re-publication is to be considered as being *instant in Season or out of Season*, must be left to the candid Judgment of serious Protestants. Of all the enormous Crimes the *Jewish* Nation were guilty, none is more severely reprehended than their Forgetfulness of the Goodness of *God their Saviour!* Attempts therefore may be ineffectual, but can scarce ever be *unseasonable*, to *revive* a religious Gratitude, to recal our dissipated Ideas, and raise something of that Warmth of Sentiment upon this interesting Subject; which possibly, as has happened in other great Instances, may already be grown more cool and languid than Piety, Wisdom, or Safety permit.

Still less *unseasonable*, while the active Spirit of Popery, meditating with unwearied Perseverance to reduce this once profitable Kingdom to its former Subjection, fails not to awaken our Caution by loud and repeated Alarms. Every Day gives fresh Conviction, that neither the *intriguing* or *persecuting* Genius of that direful Superstition, *red with the Blood of many Saints*, is at all abated.

It has manifestly appeared *since* the Suppression of the last Rebellion, tho' so little Time has passed,—That Popery is *still* labouring with great Diligence to support its Cause, and increase the Pretender's Interest in this Kingdom.—That the Cause of the Pretender and his Family

has been avowedly declared, in the moſt public and authentic manner, to be the Cauſe of Popery.—That Cruelty and Perſecution are the unavoidable Conſequences of Popiſh Superſtition and the Influence of Popiſh Prieſtcraft. Theſe important Facts confirm by *freſh* Evidence the Obſervations offered in the following Diſcourſe, and therefore demand a *freſh* Attention.

Great Diligence, and every Artifice is employed to ſupport and diffuſe as widely as poſſible Diſaffection to his Majeſty's legal and moſt gracious Government; while, at the ſame time, the Character of the Popiſh Claimant of the Throne, with juſt Reaſon abjured and proſcribed by lawful Authority, is openly celebrated in numerous Panegyrics, of different Forms, diligently diſperſed thro' the whole *united* Kingdom.

And, to add moſt effectually to the Strength of this bad Cauſe, no Induſtry, no Expence is ſpared to increaſe the *Converts* to Popery, who upon a *proper* Occaſion will naturally exert the greateſt Zeal. That the Fact is ſo; that by one Artifice or another great Numbers of Proteſtant Subjects are ſeduced at once from the uncorrupted Truth of the Goſpel and their Allegiance to their lawful Prince, admits of no Diſpute.

This is effected to a great Degree in many different Parts of the Kingdom, eſpecially

where Popiſh Families of Conſequence reſide, by influencing Servants, Labourers, Workmen, Tradeſmen, Tenants, by the Marriages of Papiſts to Proteſtants, by Bounties, by giving Education to Proteſtant Children, by obtaining Licences for public Houſes where Popiſh Prieſts reſort, by diſperſing a prodigious Number of different Popiſh Books, printed in *Engliſh*, and ſuited to different Capacities, *&c.*

But THESE LARGE AND POPULOUS CITIES afford the faireſt Opportunities for multiplying Proſelytes; where the numerous Inhabitants are ſo little known, and their Dwellings ſo eaſily and frequently changed. Daily and convincing Evidence but too fully proves that this Advantage is by no means neglected by the almoſt incredible Number of Jeſuits, Friars and Monks, who are conſtantly employed, under various Diſguiſes and by every miſchievous Artifice, to delude the People and ſubvert the Conſtitution. This alarming Fact is fully repreſented by that wiſe and pious Prelate, the late excellent Biſhop of *London*.

In the Appendix to his *laſt* Paſtoral Letter, particularly directed to the *two great Cities* of his Dioceſe, he obſerves, "That there is a "People among us, whom we juſtly charge "with *Idolatry*: That the *Liberties* they have "taken for *ſome Years paſt*, have very much "exceeded the Bounds which our Conſtitution "has

" has ſet them: That the Exerciſe of their Re-
" ligion in *all* Parts of the Kingdom, has been
" carried on *with much greater Boldneſs and*
" *Openneſs*, than our Laws allow: That the
" *Confidence of the Prieſts* in their Attempts to
" ſeduce the Proteſtant Subjects of the Realm,
" has been *beyond the Example of former Times*;
" and, that preſuming upon the Lenity and
" Tenderneſs of the Government, they *have*
" *actually perverted* MANY unwary and ignorant
" People.

" By theſe Arts and Methods, too little ob-
" ſerved and attended to on our Part, have
" *Strangers* been ſuffered to corrupt our Peo-
" ple, and *devour our Strength*; for in no
" other Light than that of *Strangers* does our
" Conſtitution allow us to conſider Papiſts and
" Popery. Strangers to us in *Religion*; Stran-
" gers in *Government*; and Strangers in *Intereſt*
" and *Deſign*.—Their *Diſcipline* is wholly
" exerciſed by Emiſſaries from *Rome*, ſet up in
" Oppoſition to the ſpiritual Governors of the
" Church, and acting under the immediate
" Direction and Authority of a *foreign* Head.—
" WE are become *Hereticks* and *Schiſmaticks* in
" the Account of the Church of *Rome*; as
" ſuch, the Sentence of Excommunication is
" yearly denounced againſt us by the Pope,
" and *our Deſtruction* is declared to be a *merito-*
" *rious* Work; and that all this is not mere

" Form

" Form and Ceremony, but a *Direction* zea-
" louſly *purſued* wherever it is *practicable*; we
" ſee by the bloody Inquiſitions in ſome of the
" Popiſh Countries, with the *terrible Perſecution*
" upon the Proteſtants in a *neighbouring* Nation.
" —Far be it from us, to make this *mercileſs*
" Treatment of *our* Brethren, a Rule of our
" Carriage and Behaviour towards *theirs*.—But,
" methinks theſe Cruelties towards Proteſtants
" in other Nations, ſhould make the Papiſts in
" our own ſomewhat more modeſt and cau-
" tious; at leaſt, they ought not to think
" themſelves entitled thereby to *new* and *unu-*
" *ſual* Liberties.—And it were happy for the
" Nation, and perhaps for themſelves too, if
" their known Principles in Government and
" Religion were the *only* Teſtimony of their
" Deſigns. But this is a Happineſs not to be
" hoped for, while their PRIESTS are ſo *open*
" and *barefaced* in *making Proſelytes* of the
" weaker Sort.—What THEY gain, WE loſe;
" whatever new Strength or Spirits we ſuffer
" them to get, are all drained out of our own
" Body. *Every Proſelyte* they make, *imme-*
" *diately* becomes our profeſſed *Enemy*, not on-
" ly in *Religion*, but in *Policy* too; liſting
" himſelf at the ſame time under *two* foreign
" Heads, one in the *Church*, and the other in
" the *State*. And it is generally obſerved,
" that ſuch are more *remarkably active* and *fu-*

"*rious* in the Cauſe they have eſpouſed.—
"Every Convert to the Popiſh Religion be-
"comes immediately a *Zealot* for a Popiſh
"Prince.—And as long as the *Prieſts* of the
"Church of *Rome* are ſo *very buſy* and active
" in their Work, it can never be an unbecoming
" Part in the Miniſters of a Proteſtant Church,
"to lay to Heart the VISIBLE *Increaſe of Popery*,
"and to warn the People how zealous they
" are in promoting it; that ſo, we may raiſe
" an equal Zeal and Concern for the true Pro-
"teſtant Religion eſtabliſhed among us."

Thus far this reverend Prelate, remarkable for a moſt exact Care and Diligence in enquiring into the real State of his Dioceſe, and whoſe known Prudence and Caution were beyond all Suſpicion of advancing a ſolemn Falſhood in a Matter of ſo high Importance.

His very eminent and worthy Succeſſor, the preſent Lord Biſhop of *London* confirms the Obſervation of his Predeceſſor in his late pious and ſeaſonable Letter, where he juſtly laments as a *great* and *grievous Evil*, the GREAT *Increaſe of Popery in this Kingdom.*

His Lordſhip had before more largely deſcribed the Conſequences of this growing Evil, in his Sermon at *Saliſbury*, 1745.

Such Authorities as theſe want no Support or Comment; nor need any Thing more be added

upon this important Topic. While a ſubtile and determined Enemy is ſo much awake, and continually labouring to ſubvert our Conſtitution, *by gradually ſapping and undermining the Foundations of it*, how fatal may it prove to be quite aſleep!

Reflect upon another *late* Event, which ſpeaks aloud (what indeed common Senſe could never doubt) the cloſe Connexion of the Pretender's Family with the Court and Religion of *Rome*. Whatever groundleſs Suggeſtions, as to the young Pretender's Indifference about Religion, were thrown out *, in order to lull weak Proteſtants into a vain Security, while he was actually purſuing his deteſtable Enterpriſe; undoubted Evidence has *ſince* been given, that the Introduction and Eſtabliſhment of Popery is unalterably intended by the Introduction of any Branch of the abjured Popiſh Family.

See a SON of that Family at the Requeſt of the Father, with great Parade, conſtituted a CARDINAL, in the idolatrous and blood-thirſty Church of *Rome*: Behold him placed, (and indeed with great Juſtice) as a truſty and zealous Member in a *Romiſh* Conclave, and thereby fully qualified for a Pope's Legate in *Britain*. Excellent nurſing Fathers for a Proteſtant Church!

* See Pag. 8. of the following Sermon.

This Fact too, was, as uſual, at firſt diſowned and ridiculed as a mere Invention †, till it grew too notorious to be any longer denied, became Matter of public Triumph to the Pretender and his Family, and furniſhed a fair Opportunity, which was not neglected, to expreſs in the ſtrongeſt Terms and moſt public Manner, their unalterable Zeal and Gratitude to the Chair of *Rome*. Not content with the uſual appointed Aſſurances of Subjection and Obedience to the Pope, the Cardinal-Pretender, upon this Occaſion, voluntarily addreſſed that Pontiff in the following curious Strain of zealous Submiſſion and Flattery; of which we have a particular Account from *Ratiſbon*, 10. *Auguſt*, 1747.

" Moſt holy Father,

" My firm Reſolution, not to be ſhaken, to live " and die in *our* holy Religion, as alſo my *Educa-* " *tion* [*N.B.* his Brother had the *ſame* Education] " and the great *Example* of the King my Lord " and *Father*, finally the Remembrance of the " Queen my *Mother* of happy Memory, which " is always before my Eyes, have made me " take the Reſolution to renounce all worldly " Views, in order to devote myſelf ſtill more " effectually to the Service of God, by em- " bracing a *State* which is the moſt perfect of " all. [The State and Grandeur of a Cardinal!]

" Scarce

† See Pag. 7. of the Sermon.

" Scarce had your Holineſs obſerved my In-
" clination, but you approved it, but you ap-
" plauded it, and ſeconded me with a Tender-
" neſs truly paternal.

" Behold me here preſent, cloathed with the
" Habit of my new Profeſſion, and of my *new*
" *Dignity*, to expreſs to your Holineſs *all the*
" *Affection of my moſt humble Gratitude*, joined
" to ardent Wiſhes for the Preſervation of your
" moſt venerable Perſon; that the Church may
" enjoy, for many Years to come, the Cares of
" ſo great a Paſtor, and that I may have before
" my Eyes a living *Model* of the *ſpiritual*
" Life, which I propoſe to begin from this
" Moment *." Model of ſpiritual Life!—Sure, not of the *mild* and humble *Spirit* of the *Goſpel*; but of exorbitant Power, groſs Superſtition and cruel Perſecution; the true *ſpiritual* Life of *Popery!*

* *Ratiſbone*, 10 *Aout*, 1747.

Tres Saint Pere,

La ferme & inebranlable Reſolution où je ſuis, de vivre & de mourir dans notre ſainte Religion, ainſi que mon *education* & le grand example du Roi mon ſeigneur & pere, enfin le ſouvenir de la Reine ma mere, d'heureuſe memoire, qui eſt toujours preſent a mes yeux, m'ont fait prendre la reſolution de renoncer a toutes les vues mondaines, pour me devouer plus efficacement encore au ſervice de Dieu, en embraſſant un etat qui eſt le plus parfait de tous. A peine V. S. eut elle remarqué mon inclination qu'elle l'a approuvé, qu'elle y a applaudi, & qu'elle m'a ſecondé avec une tendreſſe veritablement paternelle. Me voici a preſent revetu de l'habit de ma nouvelle profeſſion, & de ma nou-

There is, it ſhould be acknowledged, much Openneſs and Ingenuity in this whole Proceeding: And, as neither the Pretender, nor either of his Sons, ever made the leaſt Profeſſion of the Proteſtant Religion, but take the *Pope* himſelf for their *Model* of Religion; this ſeems an authentic and public Declaration, that the Friends and Advocates of their Cauſe ſhould no longer inſinuate any ſuch Diſpoſition: For this Tranſaction is a clear Avowal to the whole World, to Proteſtants as well as Papiſts, that the Views of that bigotted Family are founded upon a Popiſh Intereſt; that their Government, if to our grievous Misfortune it ſhould ever take place, will be influenced by Popiſh Councils, and conducted by Popiſh Maxims, and that their Principles are unalterably Popiſh. How favourable this muſt prove to Proteſtants, the next Article will fully diſcover. For

There is one Fact more, and a moſt deplorable one it is, that has *lately* occurred, which deſerves particular Notice, as a new and too convincing Evidence, that Perſecution is inſeparable from Popery, even where it might leaſt be expected *. Late Accounts from *France*, by credible

velle dignité, pour exprimer a votre S. toute la tendreſſe de ma tres humble reconoiſſance joint a l'ardent deſir de la conſervation de ſa tres venerable perſonne; a fin que l'Egliſe puiſſe jouir encore longues années des ſoins d'un ſi grand Paſteur, & pour que j'aye devant les yeux un modele vivant de la vie ſpirituelle, que je me propoſe de commencer dès ce moment.

* See Page 11. of the Sermon.

dible Hands, the Truth whereof there appears not the leaſt Reaſon to doubt, are as follow:

In *March*, 1749, the Intendant of *Montauban* condemned to perpetual Slavery in the Galleys *five* Perſons, for being found in religious Aſſemblies. The Intendant of *Perpignan* paſſed the ſame Sentence againſt *three* others, 22d *July* following. The Intendant of *Montpelier* proceeded with the ſame Rigour 17th *January* againſt three young Men of the Dioceſe of *Uſez*.

On the 17th of *December* the Parliament of *Bourdeaux* pronounced a thundering Sentence againſt *eighteen* Men and Women of *Bergerac* and *Ste. Foix*, who had been married by Proteſtant Miniſters. The Men were condemned to perpetual Slavery in the Galleys; and the Women to undergo the Tonſure, and to be confined for Life; the Certificates of their Marriage to be burnt by the Hands of the Hangman. This Sentence has been already executed with regard to the Women, but with this aggravating Circumſtance, that the Huſbands were obliged to appear with their Chains, at the very Place of Execution, while the Hangman was ſhaving the Heads of their Wives. The Men only wait for the melancholy Opportunity to be ſent to *Marſeilles*. Many others have only ſaved themſelves from this dreadful

Puniſh-

Puniſhment, by Flight. * On the 21ſt of *May* laſt, the ſame Parliament of *Bourdeaux* gave Judgment againſt more Perſons, who were married or contracted, commanding them, "to "ſeparate immediately, and not to converſe or "keep Company with one another, under the "Penalty of exemplary Puniſhment.— And "moreover hath declared, and does declare, the "Cohabitations in conſequence of ſuch pre-"tended Marriages and Contracts, to be Con-"cubinage; and the Children *already* born, or "which ſhall be hereafter born from ſuch Co-"habitation, to be illegitimate and Baſtards, "and as ſuch, incapable of all Inheritances, as "well direct as collateral, and of all other "civil Effects and Privileges granted to lawful "Children."

The Parliament of *Grenoble* has taken care not to be outdone in Cruelty by that of *Bourdeaux*; having iſſued, ſome Months ago, two Arrets againſt the Marriages of Proteſtants, celebrated by Miniſters of their Religion.

But

* Le 21. May dernier, le même Parlement de Bourdeaux avoit donné un Arrêt contre pluſieurs perſonnes, qui s'étoient, ou mariées, ou fiancées, leur commandant de ſe *ſeparer incontinent, avec défenſes de ſe hanter, ni frequenter, à peine de punition exemplaire.—Au ſurplus, a déclaré les cohabitations faites, en conſequence de ces pretendus Mariages et Fiançailles, être des Concubinages; et les Enfans, qui en ſont deja provenus, ou qui en proviendront, illegitimes et Batards; et comme tels, incapables de toutes ſucceſſions, tant directes que collaterales, et de tous autres effects civils et prerogatives attribuées aux enfans legitimes.*

But that, which cauſes the greateſt Alarm to all the Proteſtants in *France*, and gives the moſt melancholy Proſpect, is an Ordonnance of the King himſelf, given at *Verſailles* the 17th of *January* laſt, by which he renews *all* the Edicts which have been publiſhed againſt them. What is ſingular in it is, that it has for its Object the Proteſtants of *Languedoc* in particular, and the Marriages celebrated in that Province by Miniſters of that Communion. It follows Word for Word *.

" His

* La Voici mot à mot. " Sa Majeſté, étant informée, que " pendant le temps de la Guerre, & même depuis, les Contra- " ventions aux Edits, Déclarations et Ordonnances concernant " la R. P. R. ſe ſont multipliées en *Languedoc*, par l'Artifice " des Miniſtres ou Predicands, qui y ont répandu la fauſſe " Opinion d'une prétendué tolerance ; et jugeant néceſſaire " d'arrêter par les voyes les plus ſures et les plus promtes, le " cours des dites Contraventions, S. M. a ordonné, et ordonne, " veut & entend, que les Ordonnances, Edits et Déclarations, " et notamment, CELLE DU 14. MAY, 1724, ſoyent executées " ſelon leur forme et teneur, enjoignant à tous les Officiers et " Juges de la dite Province, de vaquer diligemment à leur Exe- " cution : Et cependant, ordonne S. M. que le Commandant " en Chef en la dite Province, & l'Intendant et Commiſſaire " départis en icelle, continueront de connoitre des dites Contra- " ventions, dont la Connoiſſance leur eſt déja attribuée. Et en " outre, que par le Commandant en Chef, et, en ſon abſence, " par l'Intendant, il ſera procedé contre les nouveaux Convertis " de la dite Province, qui contracteront des Mariages, ſoit " devant les Miniſtres ou Predicands, ſoit dans des Maiſons " particulieres, ou autres lieux, ou, qui ſeront ſortis du Royau- " me pour contracter des Mariages dans un pays étranger ; " Et pareillement, ſi les contractans ſont Mineurs, contre leur " Pere, et Mere, Tuteurs, ou Curateurs, qui auront aſſiſté aux " dits pretendus Mariages, ou qui auront donné leur Conſente-

" ment.

" His Majeſty being informed, that during " the Time of War, and even ſince, Contra- " ventions to the Edicts, Declarations and Or- " donnances concerning the pretended Reform- " ed Religion are multiplied in *Languedoc*, by " the Artifice of the Miniſters or Preachers, " who have ſpread there the *falſe Opinion* of a " pretended *Tolerance*, and judging it neceſ- " ſary to ſtop by the ſureſt and moſt ready Me- " thods, the Courſe of the ſaid Contraventions, " his Majeſty has ordained and does ordain, " will, and intend, that the Ordonnances, " Edicts and Declarations, and particularly " that

" ment. Veut auſſi S. M. que, lors qu'aucun Enfant de ceux, " qui ont fait ci-devant Profeſſion de la R. P. R. ou qui ſeront " nés de Parents anciens Religionnaires, auront été portés à " des Aſſemblées, et préſentés à des Miniſtres ou Predicands, " pour recevoir le Bâtéme, il ſoit procedé contre les Peres, " et Meres ou autres, qui auront porté ou préſenté les dits En- " fans, par le Commandant en Chef, et, en ſon abſence, par " le dit Intendant, leſquels procederont pareillement contre tous " ceux des Habitans de la Province, qui enverront hors du " Royaume, ſans la permiſſion de S. M. les Enfans, dont ils " ſont Peres et Meres, Tuteurs ou Curateurs, pour y être élevés. " Voulant S. M, que pour raiſon de tous les dits Cas, ledit " Commandant en Chef et Intendant prononcent definitivement " et en dernier reſſort contre les delinquants, telle Condition " d'amende et autres peines qui ſont portées par les Ordon- " nances, Edits et Declarations. Ordonne en outre, que par le " dit Commandant en Chef, et, en ſon abſence, par le dit Inten- " dant le procés ſera fait et parfait auſſi definitivement, et en " dernier reſſort, à tous ceux des nouveaux Convertis de la " dite Province, qui ſeront prevenus du Crime de Relaps, et " à ceux des Catholiques, qui auront apoſtaſié, S. M. leur " attribuant, pour cét effet, toute Cour, Juriſdiction et Con- " noiſſance." Donné à *Verſailles*, le 17 JAN. 1750.

" that * of the XIVth of MAY, M.DCC.XXIV, be
" executed according to their Form and Tenor,
" enjoining all Officers and Judges of the ſaid
" Province, to attend diligently to their Execu-
" tion. And farther, his Majeſty ordains, that
" the Commander in Chief in the ſaid Province,
" and the Intendant and Commiſſary therein
" appointed, ſhall continue to take Cogniſance
" of the ſaid Contraventions, the Cogniſance
" whereof has been already committed to them.
" And further, the Commander in Chief, and,
" in his Abſence, the Intendant, ſhall proceed
" againſt the new Converts of the ſaid Pro-
" vince, who ſhall contract Marriages, either be-
" fore the Miniſters or Preachers; or in private
" Houſes, or other Places; or, who ſhall go out
" of the Kingdom to contract Marriages in a
" foreign Country: And, in like manner, if
" the contracting Parties be Minors, againſt
" their Father and Mother, Tutors and Guar-
" dians, who have aſſiſted at the ſaid pretended
" Marriage, or ſhall have given their Conſent.
" His Majeſty alſo wills; that, when any Child
" of thoſe, who have heretofore made Profeſſion
" of the pretended Reformed Religion, or, who

* See Pag. 13. of the Sermon, and obſerve that no Diſloyalty or civil Crime is ſo much as inſinuated againſt theſe poor Sufferers, as the Foundation of this Edict. And for the full Juſtification of their civil Behaviour to the Government, ſee the authentic Vouchers in *Popery always the ſame*, &c. Pag. 72. And a Treatiſe by Monſ. *Armand de la Chapelle*, publiſhed at the *Hague*, 1746.

" were born of Parents formerly Proteſtants,
" ſhall be brought to the Aſſemblies and pre-
" ſented to the Miniſters or Preachers to *receive*
" *Baptiſm*, the Commander in Chief; or, in
" his Abſence, the ſaid Intendant, ſhall proceed
" againſt the Fathers and Mothers, or others,
" who have brought and preſented the ſaid
" Infants. And they ſhall proceed in like man-
" ner againſt all the Inhabitants of the Pro-
" vince, who, without the Permiſſion of his
" Majeſty, ſhall ſend out of the Kingdom the
" Children, of which they are Fathers or Mo-
" thers, Tutors or Guardians, to be educated
" there. And his Majeſty wills that, upon
" account of all the aforeſaid Caſes, the
" Commander in Chief and the Intendant
" pronounce *definitively and in the laſt Reſort*
" againſt the Delinquents, and lay upon them
" ſuch Fine, or inflict ſuch other Puniſh-
" ments, as are appointed by the Ordonnances,
" Edicts, and Declarations. And moreover
" ordains, that by the ſaid Commander in
" Chief or, in his Abſence, by the ſaid In-
" tendant, the Proceſs ſhall be alſo made and
" perfected definitively and in the laſt Re-
" ſort, againſt all thoſe of the new Converts of
" the ſaid Province, who ſhall be convicted of
" the Crime of Relapſe, and againſt all thoſe
" of the Catholics, who ſhall apoſtatiſe; His
" Majeſty granting to them, for this Purpoſe,

" full

"full Power, Juriſdiction and Cognizance. "Given at *Verſailles*, 17th *January*, 1750."

A ſubſequent Edict has forbid the Proteſtants, to ſell their Effects without his Majeſty's Permiſſion; declaring, "that from the 12th of "*March* of the preſent Year, the Subjects can- "not for the Space of three Years ſell their real "Eſtate, or the whole of their perſonal Eſtate, "without having obtained Permiſſion, by a War- "rant from one of the Secretaries of State, *&c.*†

Various other Inſtances of cruel Proceedings might be added; and in particular, that, beſides the *many* miſerable Proteſtants, who are fined, impriſoned, driven from their Habitations, and otherwiſe grievouſly diſtreſſed, in different Provinces; about SEVENTY are *now* ſuffering an oppreſſive and noiſome Slavery in the Galleys *: But enough of this *melancholy*

† An Article from *Paris*, dated 23d of *March*, in the *Amſterdam* Gazette of *March* 31, 1750, runs thus:

'Le Roi vient de renouveller les defenſes faites à ſes Sujets 'de la Religion Reformée de vendre leurs Biens ſans ſa per- 'miſſion. La Declaration, qui paroît à ce ſujet, porte entr'au- 'tres, "Qu'à compter du 12 *Mars* de la *preſente année*, les "ſuſdits Sujets ne pourront vendre, pendant le terme de 3. "années, les Biens immeubles, qui leur appartiennent, ou l'uni- "verſalité de leurs Meubles & Effets mobiliers, ſans en avoir "obtenu la permiſſion, par un Brevet expedié de l'un des Secre- "taires d'Etat." *&c.*

* By a Liſt of the Galley-Slaves ſent from *Marſeilles*, in *May* 1749, it appeared, that there are *three* among them, who, having been condemned for a *Number of Years*, were *not* diſmiſſed and ſet at liberty *after the Term* was expired. Theſe are

Evidence has been produced, clearly to illuſtrate the true Genius of Popery, even in a polite and learned Nation; and to exemplify the *Model* of that *ſpiritual* Life the zealous CARDINAL ſo much applauds.

Theſe renewed, pitiable Sufferings of our *innocent* Proteſtant Brethren, not pretended to be inflicted upon any other Account, but that of Religion alone, fully demonſtrate, what demands Attention from every *Britiſh* Proteſtant, the unrelenting and unalterable Cruelty of *Romiſh* Superſtition, which, firſt aſſuming an Infallibility, *never* fails to require and enforce, by every Species of Torture, abſolute and implicit Subjection *.

Whatever public Decency may be due to Powers, with whom we now live in a State of Peace, yet, when Facts ſo notorious afford *freſh* Evidence of *our* continued Happineſs, in being ſtill preſerved from the conſtant and ſore Preſſures of Popiſh Bigotry, it ſeems no leſs natural and proper to recommend a *juſt Senſe* of ſo great a Bleſſing, with a becoming Thankfulneſs; than it

John Cabrol and *John Reynard*, who were condemned at *Montpelier*, the 14th of *October* 1734, by the Intendant, to a Slavery of *ſix* Years in the Galleys, for having been preſent at ſome religious Aſſemblies. The third is *William Iſſoire*, condemned at *Montpelier*, by the Intendant, the 17th of *April* 1745, to a Slavery for *three* Years, for having ſold religious Books to the Proteſtants. All three are ſtill ſuffering in the Galleys.

* Let the Reader peruſe a valuable ſmall Tract, entitled, *Popery always the ſame*; containing an authentic Account of the *French* Edicts, particularly that of the 14th of *May*, 1724, and Enforcement of them in the Year 1745. Printed for *B. Dod*, near *Stationers-Hall*.

it was ſome Years ago, to preſs the ſame grateful Sentiments, when this Nation was providentially ſecured from the deſtructive Plague, that raged at *Marſeilles*.

The more grievous ſuch Perſecutions are to the undeſerving Sufferers, the more neceſſary does it render a conſtant Caution againſt all the Efforts of Popery; and ſhould alſo *revive* more effectually our Gratitude to that divine Clemency, which ſo lately delivered us from the like dreadful Calamities, by continuing this Proteſtant Church under the gracious Protection of a Proteſtant King.

And farther, while theſe ſad and recent Proofs convince our Judgment of the real Spirit of Popiſh Superſtition, they cannot fail to melt the Heart and excite an affectionate Compaſſion for our diſtreſſed Brethren, grievouſly ſuffering the *Wrath of Man*, becauſe they will not make Shipwreck of a good Conſcience and incur the Wrath of God.

The Piety of the primitive Chriſtians, well worthy of Imitation, exerted itſelf by Prayers, by Alms, by every poſſible Aſſiſtance, it could adminiſter to thoſe who endured the Cruelties of Perſecution.

The Heart and the Arms of this generous Proteſtant Country, with equal Religion, Humanity and Prudence, have been open to our perſecuted Brethren. Providence has amply rewarded this *Work and Labour of Love* by a valuable

valuable Increaſe of uſeful Inhabitants; nor will the Father of Mercies ever be unmindful of that pious Compaſſion, which commiſerates our Fellow-Chriſtians, who ſuffer in the Cauſe of Truth.

'Tis the more reaſonable to *remember them, who ſuffer Adverſity, as being ourſelves alſo in the Body*; placed in the ſame changeable World, where our Forefathers ſtood indebted, for hoſpitable Relief, to the ſeaſonable Commiſeration of our Proteſtant Brethren Abroad; and we ourſelves, by divine Goodneſs, have *but lately* eſcaped the ſame Dangers, which may ſtill, in the juſt Judgment of God, ſoon involve an inſenſible and ungrateful Nation.

May we all be ſo wiſe and happy, as to employ the moſt effectual Means to improve and perpetuate, under a Proteſtant Prince and his Illuſtrious and Royal Progeny, the invaluable Bleſſings ſtill continued to us. And, for this good End, it ſhould always be remembered, that diſtinguiſh'd Mercies demand a diſtinguiſh'd Return of pious Gratitude: And that the Proteſtant Religion does by no means conſiſt in a mere Oppoſition to the perſecuting Spirit and Corruptions of Popery, which are indeed very great; but in a more regular Conformity to the genuine Inſtructions of the Goſpel, and in a more exact Care *to deny all Ungodlineſs and worldly Luſts, and to live ſoberly, righteouſly and godly in this preſent World.*

PSALM lii. VERSE 1, 2.

Why boaſteſt Thou thyſelf thou Tyrant, that Thou canſt do Miſchief; whereas THE GOODNESS OF GOD ENDURETH YET DAILY.

THE Sacred Hymn of which the Text is a Part, was compoſed by *David*, as we learn from the Title of it, when DOEG was contriving his Deſtruction. This *Doeg* was from among the Children of *Edom*, Confederates againſt *Jeruſalem*, who ſaid in the Day of her Diſtreſs, *Down with it, down with it even to the Ground*; and ſeems himſelf to have been fully inſpired with the Malevolence of his Country, againſt the true Worſhippers of the GOD of *Iſrael:* For when the Servants of *Saul* declined the prophane and barbarous Work of murdering the devoted Miniſters of GOD, who waited at his Altar, DOEG readily undertook that impious and inhuman Execution; 1 *Sam.* xxii. 17, &c. *And* THE KING *ſaid unto the Footmen* (or Guard) *Turn and ſlay the Prieſts of the Lord, becauſe their Hand alſo is with* David; *but the*

Servants of the King would not put forth their Hand to fall upon the Prieſts of the Lord. *And the King ſaid unto* Doeg, *Turn thou, and fall upon the Prieſts: And* Doeg *the* Edomite *turned, and he fell* upon the Prieſts; fell upon them indeed! with as little Compaſſion as our maſſacred Proteſtant Brethren have experienced from Popiſh Bigotry, *for he ſlew on that Day four-ſcore and five Perſons that did wear a Linen Ephod. And* Nob, *the City of the Prieſts, ſlew he with the Edge of the Sword, both Men and Women, Children and Sucklings!*

In Circumſtances of ſo great Danger, when *David* himſelf was perſecuted by the Malice of ſo outrageous a Murderer, engaged in the Service of *Saul*, could any Reflections be more proper or more becoming the Man after God's own Heart, than the pious Sentiments in the Text, *Why boaſteſt Thou thyſelf, Thou Tyrant, that Thou canſt do Miſchief; whereas the* Goodness *of* God *endureth yet daily.*

Bleſſed, for ever bleſſed, be this *Divine Goodneſs*, that we are now ſolemnly met together, not to lament the fatal Execution of bloody Deſigns, but joyfully to celebrate God's undeſerved Mercy, which has reſcued the Nation from deſtin'd Ruin, and prevented the dire Effects of projected Tyranny; inſtigated and ſupported by the Power of *Edom*; the conſtant and inveterate Enemy of the Religion and Li-

berty, the Peace and Happineſs of our *Zion!* Why boaſteſt Thou thyſelf thou Tyrant, that Thou canſt do Miſchief; whereas the *Goodneſs of* God, whom Thou oughteſt to fear and to reſemble, who diſappointeth wicked Devices, and is the ſaving Strength of his Anointed, *endureth yet daily.* The ſame Goodneſs and merciful Protection of the moſt High God, *which delivered* David *his Servant from the Peril of the Sword*, hath in like favourable Manner defended our dread Sovereign, a gracious Proteſtant Prince, from all the Efforts of Popiſh Malice, and ſaved his People from ſore Deſtruction and Miſery, contrived and intended by the perſevering Enemies of our religious and civil Enjoyments; in one Word, has providentially defeated the deteſtable Schemes of *France* and of *Rome*; to have been perpetrated by a deluded Tool,— a Tool to be ſent Abroad, or kept at Home; to be countenanced to a certain Degree; or, according to Cuſtom, utterly diſavowed and driven away, as *French* Politics happen to vary; a kind of *Doeg*, employed to execute the mercileſs Rage of Popery, and the envious Malice of a Rival Nation; each ready to lay waſte the whole Fabric of an excellent Conſtitution, and cry aloud, with all the embittered Sons of *Edom*, *Down with it, down with it, even to the Ground.*

I distinctly mention FRANCE and ROME, because it is as impossible for the blindest Obstinacy, or the most hardened Assurance, to deny that the late odious Rebellion was formed and carried on under that Advice, Direction and Assistance; as it is to doubt, whether the established Policy of those Courts would enter into a Project, or encourage any Enterprise really intended to support the Protestant Religion, secure the Liberties, or advance the Prosperity of *Britain*. No—*French* and *Papal* Councils are guided by other Maxims; and with very different Aims these artful Courts contrived and countenanced, favoured and encouraged the late blasted Scheme of Rebellion, framed for our total Destruction; the unvary'd Object of their Wishes, and their Views.

'Tis impossible therefore better to describe the Occasion and Design of the present joyful and solemn Assembly, than in the Words of Royal Authority, which has enjoin'd "a public "Thanksgiving, most devoutly and thankfully "acknowledging the Goodness of Almighty "GOD, who has afforded his Protection and "Assistance, and given Success to his Majesty's "Councils and Arms, in suppressing the late "unnatural Rebellion, raised within this King-"dom by wicked and desperate Men, *supported* "*by our Enemies Abroad*, and formed to depose "and murder his Sacred Majesty, subvert the

"Religion,

" Religion, Laws and Liberties of the Kingdom,
" and ſet on the Throne thereof a Popiſh Pre-
" tender, bred up and inſtructed in *Romiſh* Su-
" perſtition and Arbitrary Principles; whereby
" the Kingdom is delivered from the Calami-
" ties of an inteſtine War, and the publick
" Peace is reſtored."

Much to the Reproach of Mankind it is too often found, that Dangers, however real and dreadful in themſelves, when they are once entirely ſurmounted, ſoon loſe their Effect upon the Mind. A ſhort Flow of Time eaſily waſhes out the former Impreſſions, and brings on a Security, a Diſregard and Careleſsneſs, which, in the juſt Judgment of Heaven, when Mercies are forgot and ſlighted, commonly proves pernicious, often fatal.

Read with Fear and Trembling the unhappy Conduct of a Nation, once highly favoured by GOD's Providential Goodneſs, *and let him that thinketh he ſtandeth take heed leſt he fall.* Our Fathers, as the Royal Penman juſtly complains, *regarded not thy Wonders in* Egypt, *neither kept they thy great Goodneſs in Remembrance: Nevertheleſs He helped them for his Nameſake, that He might make his Power to be known. He ſaved them from the Adverſary's Hand, and delivered them from the Hand of the Enemy. Then believed they his Words, and ſang Praiſe unto him;* BUT WITHIN A WHILE, *they forgat his Works,*

and

and would not abide his Council. Many a time did he deliver them, but they rebelled againſt him with their own Inventions, and were brought down in their Wickedneſs. And he gave them over into the Hands of the Heathen, and they that hated them were Lords over them; their Enemies oppreſſed them, and had them in Subjection.

That the ſame Forgetfulneſs, ſo natural and ſo frequent, may never involve us in the ſame Misfortunes, it will be highly expedient to fix and eſtabliſh in our Minds a laſting Senſe of the real Danger from which we have lately been delivered; and of the real Deſtruction *continually* intended by the vigilant and invariable Enemies of our Freedom and Proſperity.

It becomes ſtill more neceſſary to preſerve in our own Memory this Great Deliverance, and to *declare to Generations to come, the Praiſes of the Lord, and the wonderful Works which he hath wrought*; becauſe, to this natural Forgetfulneſs and Inſenſibility of paſt Dangers, another material Circumſtance muſt be added: Very zealous Endeavours will undoubtedly be exerted, and every Artifice again employ'd to lay our neceſſary Caution quite aſleep, and blot out the Remembrance, and even the Belief, of Facts at preſent ſufficiently notorious.

While the Power of Annoyance remains with our determin'd Enemies, Inclination will ſcarce ever be wanting: And ſhould any ſimilar De-

ſign

ſign be reviv'd, with Hopes perhaps of more ample Aſſiſtance from Abroad, thoſe Conſpirators againſt their Country, who come forth from the dark Cabals where this direful Miſchief is contrived, will certainly begin the Execution of their pernicious Scheme in the uſual Manner, by denying and boldly ridiculing their own real Intention; and again attempt to perſuade Proteſtants, that no Danger would have ariſen, or can hereafter ariſe, to our Holy Religion from Popiſh Bigotry arm'd with Power; nor the valuable Liberties of our dear Country become even precarious under the exalted and unlimited Claims of Arbitrary Authority, and a Title ſuperior to all legal Reſtraints, animated by Revenge and Indignation.

The ſame wicked Spirit of Miſrepreſentation and Deceit, which for ſome Time audaciouſly derided the late deteſtable Invaſion as a mere Invention, even after it took Place; which has continually multiplied the moſt groundleſs Aſſertions, as Occaſions multiplied that required different and contradictory Reports; the ſame lying Spirit, which has ſo powerfully exerted itſelf for the ſame bad Cauſe, will beyond Diſpute ſtill flow on in Streams, if poſſible, more foul and violent, in Hopes by theſe impetuous Torrents of repeated Falſhoods to bear down Truth and Common Senſe before it; to prevent all prudent Precautions againſt future

Dangers

Dangers by a bold Denial of thoſe that are already paſt: And by theſe Means effacing the juſt Remembrance of the late wicked Enterpriſe, render any future Attempt more practicable, or at leaſt more troubleſome: When thoſe who are moſt active to ſpread Diſaffection and excite Rebellion, will not fail again to appear in proper Places, moſt hardy in denying its Exiſtence, with every other Miſrepreſentation which can ſerve that deteſtable Cauſe.

Thus for Example; it will perhaps again be aſſerted, that the proſcribed Claimant of the *Britiſh* Crown, tho' carefully educated in the ſtrongeſt Maxims of Popiſh Superſtition, is yet abſolutely free from all religious Impreſſions whatſoever; having, as it is ſaid, his Religion to chuſe: As if indeed when he became a Member of the *Romiſh* Church, and renounced the Uſe of his Bible, he had alſo renounced his GOD: His known, open, conſtant Profeſſion of Popery, being in Truth nothing elſe, as his own Abettors give out, but the hypocritical and artful Diſguiſe of a Heart really void of every religious Sentiment whatſoever: So much may his Sincerity be depended upon! And ſo effectually is our Religion to be ſecured, when according to this hopeful Account, the ſacred Articles of the Proteſtant Faith are to be moſt conſcien-

tiously defended by an Atheiſt educated at *Rome!*

But in Truth the Pupils of the Court of *Rome*, and eſpecially a Pupil of ſo much Importance to the Popiſh Intereſt, would be more fully inſtructed, and animated with greater Zeal for the Papal Chair, in whoſe Dominions He drew his firſt Breath, and under whoſe immediate Inſpection he received a careful Education.

It would be affronting this worthy Proteſtant Audience to attempt to prove, what no Papiſt either at Home or Abroad ever doubted, that the Eſtabliſhment of a Popiſh Pretender upon the *Britiſh* Throne, (which GOD forbid!) muſt prove, with ſad Deſolation and Slaughter, the ſure Eſtabliſhment of Popery in theſe Kingdoms, and the total Subverſion of the Proteſtant Intereſt in *Europe.*

How dreadful are the Scenes of Devaſtation, Miſery and Bloodſhed, the conſtant deplorable Trophies of Popiſh Superſtition, in every Kingdom and in every Age, where Power over Proteſtants has been lodged in Popiſh Hands!

'Tis ſcarce poſſible to conceive any Engliſhman, any Proteſtant ſo far abandoned both of common Underſtanding and common Juſtice, as wantonly to expoſe his native Country to certain Ruin, under vain Expectations of, what never yet appeared, Popiſh Clemency and Po-

pish Gratitude; except in conferring the Reward of being *first* converted on those, who have the greatest Merit in serving such a Cause, always directed by a blind Zeal.

Can then any *English* Heart, any true *Protestant* contribute, in any Degree, his Endeavours, his Wishes, or even his Indifference, to introduce an outragious Superstition constantly influenced by the imperious Bigotry of Popish Priestcraft; subject to an high Authority, which has already pronounced every Stipulation in Favour of Heresy not only void but criminal?

What a heavy Weight of Guilt and Remorse must load the wounded Conscience of such a Traytor to his GOD, his King and Country, when he beholds and suffers the Effects of his own rash Credulity, fatal beyond Relief; when after Thou, O Lord, hadst so often wrought our mighty Deliverance, he is returned to *Egyptian* Darkness and *Egyptian* Bondage!

Popery, my Brethren, real Popery is not that smooth, that supple, courteous Thing it appears; while unarmed with Power, 'tis endeavouring to supplant a Protestant Establishment; *speaks friendly to its Neighbours, but imagineth Mischief in its Heart.*

View it in its genuine Colours; view it in all the just Terrors of a curled Inquisition: And wherever Popery can exert its full Force, there the shocking Tortures of that inhuman, horrid

Tribunal,

Tribunal, to the inexpreſſible Miſery of Mankind, reign triumphant!

Nay, view Popery in what is called its milder Aſpect; view it in a neighbouring Country embelliſhed with liberal Arts and polite Learning, inſtructed and improved by Commerce: A Country, that, but in the laſt Reign moſt ſenſibly felt the Loſs of beneficial Manufacturers, whom Perſecution drove away in prodigious Numbers. Even there, ſee the Force of Popiſh Bigotry; and there lament the never-failing Influence of a Popiſh Prieſthood; with unrelenting Cruelty, trampling upon all the Principles of common Humanity, the Dictates of *Chriſtian* Charity and true Religion; at the ſame Time equally regardleſs of the ſoundeſt and moſt uſeful Maxims of civil Prudence and true Policy.

'Tis with real Sympathy and unaffected Grief for the ſore Calamities of our Fellow-Chriſtians, I muſt add, that this moving Picture of Diſtreſs is no Surmiſe or groundleſs Speculation: Would to GOD it were leſs genuine! But alas! our innocent Proteſtant Brethren in FRANCE at this very Hour, while we in Joy and Safety ſo happily celebrate a merciful Deliverance, are perſecuted, afflicted, tormented! tormented with ſuch a Variety of Diſtreſs, as would call forth Tears from every Eye, and melt with Sorrow every Heart, not ſcar'd and harden'd

harden'd with the infernal Heat of Popiſh Bigotry and Superſtition. How inexpreſſible are the Calamities which theſe poor Sufferers endure! inflicted too in a great Meaſure by the Inſtigation of that furious Ambition, which has had a large Share in the Attempts to viſit this Nation with a ſimilar Scourge, that ſevere Misfortune a Popiſh Governor; to whom, indeed, He ſtands greatly indebted for his Elevation to the Scarlet.

What extenſive Influence has attended theſe wicked Councils, the mercileſs Edict publiſhed no longer ago than the 1ſt of *February*, 1745, ſufficiently declares. By this Edict it is ordered, "That, purſuant to former Edicts and Ordi-"nances, whereby ALL Exerciſe of the pretend-"ed Reformed Religion is *ſtrictly* prohibited, "Care be taken to arraign and convict all "Preachers who have called or ſhall call Aſ-"ſemblies; who have preached or ſhall preach "in them, or *exerciſe any other Function*; as "well as every one of the Subjects of *France*, "*who have been*, or ſhall hereafter be preſent in "the ſaid Aſſemblies, and be taken in the Fact: "ſuch are to be condemned to ſuffer the Pu-"niſhments mention'd in the ſaid Edicts and "Ordinances.—With Regard to thoſe Men "who ſhall be known to be preſent in the ſaid "Aſſemblies, but were not taken up imme-"diately, his Majeſty's Will is, That, by Or-

" der of the Intendant and Commiſſary, they " be ſent directly, *without Form of Law*, to " the GALLIES, to ſerve AS SLAVES FOR " LIFE."

One Edict referred to, and enforced by the preſent Ordinance, bears Date the 24th of *May*, 1724, of which theſe bloody and tyrannical Words make a Part; " We do command that " *all* Preachers who ſhall call Aſſemblies, preach " in them, *or diſcharge any other Function*, be " put to DEATH! which we would not for the " future have any one eſteem a mere Threatning " that will not be put in Execution."

The Introduction to this Edict deſerves more particular Notice, as a ſingular Inſtance where *French* Faith has not been violated: It runs in theſe Words; " Of all the great and impor- " tant Deſigns formed in the Courſe of his " Reign by the late King our much honoured " Great Grand-Sire, there is none which we " have more at Heart, and intend to purſue " and *execute with more Vigour*, than the De- " ſign he had framed of TOTALLY *extirpating* " *Hereſy out of his Kingdom.*" How fatally has this and many other cruel Declarations been executed with Exactneſs, and purſued with unrelenting *Vigour!* How many innocent Proteſtants, ignominiouſly chained, are *now* toiling in ſlaviſh Gallies! How many languiſh- ing in noiſome Dungeons! How many branded

with

with hot burning Irons, ſpoiled of all their Subſtance, abuſed and plundered by mercileſs Soldiers; and to compleat the Miſery, tender Infants torn for ever from the affectionate Arms of diſconſolate Parents! Sad Effects of lawleſs Power! But *why boaſteſt thou thyſelf thou Tyrant that thou canſt do Miſchief, whereas the Goodneſs of* GOD *endureth yet daily?*

The Obſervation is extremely obvious, that thoſe very Hands which have been dipt ſo deep in Proteſtant Blood, are joined in cloſe Confederacy with the late Invader of our Country, who in his own authentic Papers (with juſt Contempt unanimouſly condemned to the ignominious Flames by the Supreme Court of Judicature) publickly boaſts of this Connection, "They being *engaged*, as he aſſerts, to ſup-"port him."

Nor does there ſeem much room to doubt, that this revived Perſecution in *France* is carried on by Concert and Agreement. It was ſigned when the Diſturber of our Tranquillity was preſent there, and but a very ſhort Space of Time before a menacing Declaration of his own was compoſed and dated at that Court. In like manner the cruel and faithleſs Revocation of the Edict of *Nantz* was accompliſhed, while King *James* the IId. in Defiance of his Obligations, his Intereſt, his Duty, his Promiſes, his Oath, was diſturbing this Kingdom

by illegal Attempts upon the Religion, Laws and Liberties of a loyal People. And now when the Son of the Pretender was meditating a rebellious Inſurrection in *Britain*, under the old Claims of a diſpenſing Power and an indefeaſable Title, both which He expreſly aſſerts; the moſt ſevere Edicts are iſſued out againſt our *Proteſtant* Brethren in *France*, for that Reaſon and under that Deſcription only. This Concert, beſides the remarkable Date of the *French* Edict, appears ſtill more probable from every other Circumſtance of the late ſeditious Enterpriſe, ſo evidently intended to weaken the *Britiſh* Force at a Juncture when *France* by open War was labouring our entire Deſtruction. This truly *unnatural* Rebellion, in Favour of our moſt determined Enemies, was beyond all Diſpute a FRENCH Contrivance, entirely calculated to ſerve *French* Purpoſes, directed by *French* Councils, aſſiſted by *French* Arms, and ſuſtained with *French* Money.

To the Court of *France* this Diſturber firſt reſorts; from thence when well inſtructed he iſſues forth, and thither his Return is directed; after having infeſted this Kingdom with very ſubſtantial Proofs of great Proficiency in the pernicious Maxims of arbitrary Government, and approved himſelf a Pupil worthy of the Example and the Tutor, which that Court furniſhed.

Fully

Fully convinced as I am (and moſt fully I am convinced) how much it is the Duty of every *Briton*, and eſpecially of thoſe who have the Honour to ſuſtain an Office in the Church of *England*, always to endeavour the Preſervation of public Liberty and the Reformed Religion ſo happily eſtabliſhed; and, of courſe, to ſupport a Proteſtant Government: Truly and cordially as I deteſt and abhor thoſe Popiſh Principles and thoſe *Pretences* to Power and Dominion, which we have all ſo ſolemnly renounced and daily pray againſt; yet would I as heartily diſdain falſely to impeach even this abjured Pretender.

I ſhall not therefore enlarge upon the Principles or Place of his Education, or the ſad and never-failing Effects of Popiſh Superſtition; or the hurtful Nature of Pretences founded upon an abſurd, indefeaſable Title and an unalterable Succeſſion, however unqualified a Claimant may prove, and incompatible with the Safety or the very Being of a Free People: Pretences equally groundleſs and dangerous; as contrary to known Uſage and Cuſtom as to the Frame and Principles of the *Britiſh* Government ſo ſtrenuouſly aſſerted by our honeſt, wiſe, and brave Forefathers. Neither ſhall I urge, that no Man in *his* Circumſtances, courting the Favour of the People, would aſſume extravagant Powers, were he not determined fully

fully to exerciſe thoſe Powers, ſhould he ever get actual Poſſeſſion of the Reins of Government. Theſe nor many other well-founded Obſervations ſhall not be enforced; nor any ſanguinary Injunctions mentioned, becauſe ſome little Diſtinctions may poſſibly be taken about the Origin, tho' there is no Diſpute about the Reality, of theſe cruel Orders. To leave no Poſſibility of Doubt what Scheme of Government was really intended: Let his own Words ſigned by his own Hand ſpeak his own Purpoſes, and ſet forth in true and lively Colours the fix'd Maxims of the projected arbitrary Rule and Power.

The Words "full and general Pardon of "all Treaſons committed againſt King *James* "the IId. the Pretender and himſelf, before "the Publication, are thrown into this *truly* "*French* Declaration given AT PARIS, 25 *May*, "1745." But to whom does this general Pardon (with a Retroſpect that brings into Judgment Facts committed before the Revolution) ſo mercifully extend? 'Tis immediately explained— "All ſuch as ſhall teſtify their "Willingneſs to accept of it, by joining the "Pretender's Forces, by ſetting up his Stand-"ard, or repairing to it where it ſhall be ſet "up: Or, AT LEAST, by *openly* renouncing all "Allegiance to his preſent Majeſty, and all "Obedience to his Orders, or any Perſon com-

" miſſioned by him, or avowedly acting for " him." Even quiet Retirement and mere Neutrality was not ſafe; the loweſt Condition of Pardon was *at leaſt* OPENLY renouncing Allegiance to a Prince in Poſſeſſion of the Throne, inveſted with all the Powers of Government, acknowledged in the moſt ſolemn Manner for many Years, by all orders and Degrees of Men at Home, and by all Kingdoms and States Abroad.

This impoſſible Condition of Pardon, this Proviſo of an open, public Renunciation of Allegiance, was contrived, with peculiar Malice, by one fatal Blow to involve in Guilt and Ruin, a venerable and learned Body of Men, the whole Clergy of the Church of *England*, becauſe they upon all Occaſions have ſtood forth a powerful Obſtacle againſt every Attempt in Favour of that groſs Corruption of Chriſtianity, Popiſh Superſtition. They from their Principles, their Duty and their Oaths, ſo far from OPENLY *renouncing* their Allegiance, thought themſelves obliged to offer up daily *public* as well as private Prayers for their only Sovereign, his Sacred Majeſty King GEORGE; that GOD *would pleaſe to be his Defender and Keeper, giving him Victory over all his Enemies.*

With the whole Body of the Clergy, the great Seminaries of Learning muſt likewiſe have

have fallen a Sacrifice; every College in the Kingdom being expoſed to the like threatened Revenge, not having performed the loweſt Condition of Pardon, the open Renunciation of their lawful Prince. Thus what was gradually attempted by King *James* with particular Societies, was in the preſent Caſe to be entirely accompliſhed by one general and fatal Proſcription.

The whole Body of the Clergy, and the Univerſities, by this enſnaring Declaration, being chargeable with the higheſt Guilt, and abſolutely at Mercy; what extravagant Terms of Pardon, when the former were ſo very hard, would not have been impoſed by an enraged Conqueror, animated and guided by a Popiſh Confeſſor?

This Part of the Edict, eſpecially as the Pretender's Standard was erected in ſo remote a Part of the Iſland, would appear extremely ſevere and arbitrary, had not ſome other Clauſes been penn'd with equal Rancour againſt another very worthy and uſeful Order of Men, the Proteſtant Magiſtrates of the whole Kingdom. Theſe honeſt *Engliſhmen*, it ſeems, are in legal Poſſeſſion of Charters, Franchiſes, Rights and Privileges; which the Chicane of Law and the Terrors of Power had formerly, without Succeſs, attempted to deſtroy. But to compleat that Buſineſs at once,

every Magiſtrate in the Kingdom was now to be effectually expoſed to all the Guilt and Penalties of Treaſon. An open Renunciation of an Allegiance, confirmed by repeated Oaths, is not only demanded of Magiſtrates in common with the Clergy and other Subjects; but They, in particular, are expreſly "REQUIR'D "to continue *till further Orders*," to *execute* their reſpective OFFICES in THE NAME and *by the Authority* of the delegated Pretender, who ſubſcribed this intemperate but inſtructive Declaration.

To continue *till further Orders!* So then the very Being and Continuance of Magiſtrates was to depend, not upon any regular Nomination or free Election of legal Conſtituents, but upon mere Will and Pleaſure: And the Exerciſe of civil Power to be regulated, not by the general Courſe of the Law, or the ſpecial Appointments of particular Charters, but by the moſt arbitrary and oppreſſive Injunctions iſſued out by himſelf, or even by any petty Tyrant, the ſubſtituted Inſtrument of Vengeance: "Willing and requiring all civil Officers and "Magiſtrates to give ſtrict Obedience to ſuch "Orders and Directions as *may from Time to* "*Time* be iſſued out by him, or THOSE *who* "*ſhall be veſted* with ANY Share of his Au- "thority and Power."

But

But the enſnaring Contrivances againſt Magiſtrates end not here: 'Tis required of them *all*, in very ſtrong Terms, to *publiſh* this treaſonable and tyrannical Declaration; and likewiſe to proclaim that Pretender, whom they had all abjured, at the Market-Croſs of *their reſpective* Cities, Towns and Boroughs; under very ſevere Threatnings for the Neglect of what is called ſo neceſſary and important a Duty, with this additional Menace, "that he would leave to "the *Rigour* of the Law, all thoſe, who ſhould "from that Time oppoſe him, or (but) concur "in any Act to the Let or Detriment of him, "*his Cauſe*, or Title."

But what is this Law, to the Rigour whereof we were all ſo injuriouſly made obnoxious; till Thou, O GOD, was pleaſed to work out a mighty Deliverance for Us? Is it any other than the Law of Bondage, the Law of the Sword, or the haughty Dictates of mere Power, moſt undeſervedly called by the ſacred Name of Law? By the Law of the Land, the Birth-Right of every *Briton*, we are as ſecure from the Cenſure, as we are exempt from the Power of this preſumptuous Diſturber.

Laws have been anciently ſaid to be wrote in Blood; and tyrannical Practices tried, to ſubject People to Puniſhment by placing Laws engraved on Tables beyond a Poſſibility of being read: But thus to involve at once every Rank and every

every Order of Men in the deepeſt Guilt, to exact under the higheſt Penalties (the unbounded *Rigour* of an unknown Law) an illegal, criminal, perjured, fatal Obedience, without affording any Protection, is an Exerciſe of Power wild and extravagant beyond all Example; manifeſtly contrived to plunge the whole Clergy, Magiſtrates and People, in all the dreadful Forfeitures of Treaſon; that by this Means the preſent civil and eccleſiaſtical Power being at an End, and the Exerciſe of it totally ſuperſeded; thoſe, who would have appeared the honeſt Aſſertors of our religious and civil Rights, muſt then become humble Supplicants for their own Lives, abſolutely forfeited by not performing what was equally impoſſible and unlawful to have put in Execution.

Go now and boaſt thyſelf, thou Tyrant, that thou wouldſt have done ſore Miſchief; for ſuch were to have been the Beginnings of our Sorrows! But the merciful Goodneſs of God hath continued yet daily.

And yet, upon the whole, far be it from every Proteſtant Heart to render Evil for Evil, or to inflict upon Papiſts any Part of thoſe Calamities, with which their miſguided Zeal continually perſecutes the Truth. May they never ſuffer thoſe inhuman Acts of Violence and Cruelty which ſo many Proteſtants now ſuffer; and had

not Almighty God graciouſly interpoſed, we all muſt certainly have ſuffered!

But ſtill ſome prudent Caution is requiſite againſt the ſubverſive Attempts of Popery; ſome Regard to the Security of our Liberties and Laws; but above all, a juſt Concern for God's pure Religion is beyond Diſpute a moſt ſeaſonable and neceſſary Duty. Some effectual Care muſt be taken, while the Misfortune of a Popiſh Education, and the early Prepoſſeſſions of Error are connived at and indulged; that yet this Lenity and Moderation may not be abuſed to the undermining and ſubverting, by very indirect Means, our whole Conſtitution; withdrawing Subjects from their Allegiance to a Proteſtant Prince, and Members of the Church of *England* from the Proteſtant Faith and Communion. Self-preſervation, and the neceſſary Support of every thing valuable to Men and Chriſtians, civil Liberty and true Religion, is widely different from Perſecution for mere Opinion.

You have been detained longer upon this Topic, and the real Deſigns as well as the certain Conſequences of an arbitrary Popiſh Government have been more fully repreſented; in order to animate and preſerve a due Concern and a lively Zeal for the important Bleſſings, which God's good Providence has ſo often preſerved from the unwearied Attempts of thoſe perſevering bitter

Enemies,

Enemies, whoſe Quiver is by no means yet exhauſted of all its envenomed Arrows.

Beſides, the greater and more dreadful the Evils were, to which we ſtood expoſed, a pious Gratitude for our Deliverance ſhould be raiſed the higher; and God's great and glorious Name exalted with louder and more laſting Songs of Praiſe. To him we muſt look up, with devout and thankful Hearts, for many ſignal Inſtances of providential Goodneſs to this Church and Nation; for the Eſtabliſhment and Preſervation of true Religion and a free Government, againſt all the ſecret Contrivances and open Violence of wicked and unreaſonable Men. 'Tis HE alone *giveth Victory unto Kings.* The Race is not always to the Swift, nor the Battle to the Strong: Human Strength and Foreſight are of no Avail; without His divine Bleſſing, *whoſe Kingdom ruleth over all*; who diſappointeth the Devices of the Crafty, ſo that their Hands cannot perform the Enterprize their wicked Hearts had cruelly deviſed.

Secure of Succeſs the rebellious Hoſt had in Thought divided the Spoil; and marked out to themſelves many fair Poſſeſſions, the Plunder of their injured Country. But *when* GOD *aroſe to ſcatter his Enemies, how ſuddenly were they overthrown; how did they periſh and come to a fearful End!* Sanguine Expectations of Victory from former Advantages and Superiority of Numbers,

only ſerved to aggravate their unexpected Misfortune in a total Defeat.—In the Uncertainties of War, this might have happened on the other Side: How dreadful ſuch an Event! But the *Battle* was the LORD's; *with his own right Hand and with his holy Arm hath he gotten himſelf the Victory. Bleſſed be the Lord our Strength, who teacheth the Hands to war and the Fingers to fight.*

His divine Goodneſs gave Firmneſs and Reſolution to his Majeſty's Forces in the important Day of Battle, and inſpired their ROYAL COMMANDER with ſo much Prudence and Courage, that the unprovoked, ungrateful, but till that happy Hour exulting, Enemies of their bleeding Country were made to fall before him.

Let us therefore praiſe the Name of the Lord moſt high, perpetuate the Memorial of his abundant Goodneſs; and from Generation to Generation tell forth his merciful Works with Gladneſs.

But what are the empty Sounds of Praiſe to him, who knows the Secrets of the Heart? *Offer unto God the Sacrifice of* RIGHTEOUSNESS, and let the *Heart of them rejoice that* FEAR THE LORD. Praiſe and worſhip him in *the Beauty of Holineſs.* Praiſe him, with real and becoming Gratitude, by *leading quiet and peaceable Lives in all Godlineſs and Honeſty.*

How general has been the Inſenſibility of repeated Inſtances of God's ſpecial Favour and

Protection? What Diſregard and Unthankfulneſs for public Tranquillity, for the Benefits of a free and legal Government, and eſpecially for the pure Light of the bleſſed Goſpel; under the long and undiſturbed Enjoyment of theſe inеſtimable Bleſſings?

With how much Juſtice might Benefits ſo unthankfully poſſeſſed, have been, to our unſpeakable Miſery, totally removed? *They regard not in their Mind the Works of the Lord, nor the Operation of his Hands; therefore ſhall he break them down and not build them up.—But praiſed be the Lord that he hath heard the Voice of our humble Petitions.* For tho' threatning Clouds ſeemed to gather round us; in the midſt of Judgment God was pleaſed to remember Mercy, not permitting the Inſurrection of evil Doers any longer to proſper.

Highly neceſſary it is for every Individual ſeriouſly to recollect and carefully reform his Share of the general and public Guilt, which brought down the Wrath of Heaven upon us. Gratitude for the preſent Deliverance can only be diſcovered by that ſincere Repentance and real Amendment, which Wiſdom, Intereſt and Duty, loudly demand; that an increaſing Load of Iniquity may not hereafter entirely overwhelm an unthankful, guilty People, and prove the fatal Cauſe of our final Ruin; but that our Tranquility may be eſtabliſhed, our Happineſs increaſed;

creaſed; our Foreign Enemies likewiſe made to fall before us; and the Nation bleſt, in God's good Time, with a ſolid, honourable, laſting Peace.

Theſe Bleſſings can only be obtained by a Conduct, that deſerves the Favour and Protection of Almighty God; by living in the true Faith and Fear of Him, our only ſure Defence; in humble Obedience to the King; and in Brotherly Love and Chriſtian Charity one towards another.

How effectually would this Unity and Concord ſecure the public Tranquillity and blaſt the Deſigns of thoſe who bear a miſchievous Hatred againſt the common Welfare?—Baniſh Diſcord; give up unkind Suſpicions; and while every upright *Britiſh* Heart muſt agree in the moſt eſſential Principles; in an affectionate and dutiful Regard for a gracious Proteſtant Prince, and a ſteady Zeal for our excellent Conſtitution; happy will it be, if all ſuch unite in the firmeſt Bonds of Friendly Union. Let not any little accidental Difference of Apprehenſion in Matters of ſmall Importance, break the beautiful and beneficial Chain of mutual Benevolence and Concord; or weaken the public Strength by dividing it.

Let not thoſe, who are uneaſy at Imputations of Diſloyalty to the King, be too ready to charge others with Want of Love to their Country. Nor let them, who are hurt by Reflections thrown upon

their public Virtue, be too forward in imputing Principles of Diſaffection. 'Tis the Enemy that ſows theſe Seeds of Diſcord, and rejoices to ſee their miſchievous Increaſe, among thoſe whoſe real Principles ſhould always make them real Friends.—As we all know the Importance and the Bleſſing of a Proteſtant Prince; ſufficiently inſtructed likewiſe by the grievous Sufferings of our Proteſtant Brethren, paſt as well as preſent, under a Popiſh Ruler; with one Heart and one Voice let us all teſtify, in every proper Manner and upon all Occaſions, without Diſguiſe or Reſerve, an open unfeigned and ſteady Loyalty; and beg of Almighty God, by whom Kings reign, ſtill to bleſs, protect and preſerve our moſt gracious Sovereign; to grant him a long, a glorious and a happy Reign, over a flouriſhing, an obedient and thankful People; always to keep him in Safety under the Shadow of the divine Wing; that no ſecret Conſpiracy or open Violence may again diſturb his Reign or create Confuſion in the Kingdom; that *his* Enemies (the certain Enemies of *our* Peace and Proſperity) may be always cloathed with Shame and Diſappointment; but upon Himſelf and his Royal Poſterity the Crown of theſe Free and Proteſtant Kingdoms may flouriſh, till Time ſhall be no more! *Amen.*

F I N I S.